JAP-TAP-DHYAN

The Tripple Path of Sadhana



- PANDIT SHRIRAM SHARMA ACHARYA

JAP- TAP- DHYAN
THE TRIPLE PATH OF *SADHANA*

Compiled and translated from the writings of
Gurudev Pandit Shriram Sharma Acharya

(*Upasana ke Do Charan* : *Jap aur Dhyan*
and *Gayatri Mahavigyan*)

Translated by : T.N. Sahai
Revised by : Shambhudass & S.N.Pandya

First Edition : 2004

Price Rs. 12=00

Published by : Yug Nirman Yojna Press
Gayatri Tapobhumi,
Mathura : 281003
Ph: (0565) 2530128/2530399

For More Details Please Contact:
Shantikunj , Gayatri Teerth
Haridwar, Uttaranchal
249411
Ph: 01334 260602
email : mail@awgp.org
www.awgp.org

CONTENTS

I. THE SCIENCE OF JAP

II. THE KEY TO PARANORMAL CAPABILITIES

III. TAPASHCHARYA

I. THE SCIENCE OF JAP

(The interface for Communion with God)

Introduction

There are quite a few rituals in vogue for worship of God. Devotees subscribing to a variety of faiths have devised specific methods for paying obeisance to the Supreme Being. The vast mass of believers go on pilgrimage to holy places, offer prayers, read scriptures, perform prescribed rituals, carry out circumambulations, decorate holy places, make offerings as a token of faith, meditate and participate in mass prayers. Apart from the masses, there is a minuscule minority of genuene seekers of Truth for whom outward rituals are not of primary importance and who seek the presence of their Indwelling Divinity through inner means of concentration, contemplation and meditation.

The inner practice of spirituality consists essentially of two components, namely (1) *Jap* or repeated chanting of some scriptural text, Divine name or *Mantra* and (2) *Dhyan* or meditation. Spiritual practices throughout the world have evolved around these two aspects of worship in some form or the other. Variants of *Jap* and *Dhyan*, find place in all spiritual traditions. In advanced stages of spiritual practice, there does not remain any necessity for either physical or conscious mental action. The final state of meditation – known as "*Samadhi*" or "*Turiyavastha*", is experienced exclusively by intuitive perception

(*Anubhuti*), (*Samvedana*), emotional fervour (*Bhavana*) and force of will (*Sankalpa*). This state is naturally reached by *Sadhana*. This is the state in which the devotee attains heavenly bliss or the ultimate lasting happiness. This is the state which could also be considered as the ultimate state of realization of the "Absolute Truth" or communion with God. On attaining this state, an individual reaches the ultimate goal of life. This attainment is possible only in human form through self effort coupled with Divine grace.

However, to realise this ultimate goal of life, one requires a persistent endeavour for refinement in thoughts, words and deeds. It is attained at an appropriate moment in life depending on the degree of emotional fervour, determination, persistence of endeavour and spiritual growth of the soul made in course of past lives. Attempts to hasten this process result only in retrogression. Aspirations like attempting to establish communion with God, reach the state of *Samadhi*, activate the dormant paranormal powers of *Kundalini* or acquiring supernormal powers by the grace of a realised saint (*Shaktipat*) instantaneously; are only indicative of childish immaturity.

In the course of successive cycles of reincarnations, the human soul progressively advances towards evolution of *Sookshma Sharir* (Subtle mental-vital body) and thereafter the *Karan Sharir* (Causal body). Research in parapsychology has established that whereas the physical mortal body perishes on death, the above two bodies are

carried forward in successive births. Different temperaments of individuals born and brought up in the same environment confirm this hypothesis.

The endeavour for spiritual evolution and consequent attainment of paranormal capabiliites is possible for each and every human being. By keeping one's body, mind and heart engaged in altruistic activities, the soul can be made sufficiently refined so as to acquire paranormal experiences and capabilities (*Siddhis*) which accrue on evolution of the astral body (*Karan Sharir*). In course of time, the seeker receives constant guidance from evolved souls (in physical or astral bodies). There are many such enlightened souls who are ever eager to help a deserving devotee. We are only required to concentrate on refining our raw, beastly behaviour of animal-like existence, utilizing the potentialities of our partially active super-conscious mind. In fact, all efforts of spiritual seeking are focussed on development of the physical and mental components of our existence. When this has been accomplished by personal endeavour, one can rest assured of direct paranormal guidance from the omnipresent psychic energy field of God. As a missile launched with sufficient force goes beyond the gravitational field of earth in a self-propelled orbit; with a strong will and persistence, the individual breaks free from the bonds of worldly pulls and proceeds on a natural course of spiritual evolution without any assistance from a living individual on this earth. The principles required to be learnt or taught for

evolution of inner-self are integrally associated with refinement of intelligence and idealism of action. In the realm of spirituality, these are indispensable. Nothing worthwhile can be achieved merely by following rituals of worship. Specific procedures prescribed for moral upliftment through ritualistic worship are comparable to the entertaining educational gadgets used for effectively casting an impression on the underdeveloped mind of a child during the kindergarten stage. A wrestler aspiring for success takes the help of muscle-building equipment. For climbing up on a hill one takes support of a walking stick and for reaching a place quickly, an automobile is needed. Such accessories for help are certainly useful and indispensable, but it is to be kept in mind that they themselves do not have any independent miraculous power to take us to our ultimate goal. They serve only as means for increasing the efficiency of a healthy body. The various rituals employed for worshipping God serve the same purpose.

THE ROLE OF *JAP* IN SPIRITUAL SEEKING

While performing *Jap* (repetitive chanting of *Mantra* or Name of God) in course of practice of spirituality, we try to remember That Supreme Being of whom one otherwise hardly ever thinks while involved in worldly pursuits. Why should man feel insecure when his Creator is omnipotent? Like a small child separated from his mother in a crowd, having lost contact with God, we are crouched in a corner terrified by the uncertainties of life – feeling

unprotected and vulnerable. It appears as though we have lost our most intimate Friend. The "Call of *Jap*" is meant to look for that lost Refuge. When a kitten sneaks into some odd corner, the mother cat wanders around mewing to search it. The mother is always within the reach of the kitten. As soon as the kitten mews back, the mother rushes forth to help it. In order to locate a lost child in a carnival the public address system announces its name again and again. The guardian is not far away, but the child must respond to get reunited with him/her. Repetition of God's name and prayers serve the same purpose. He is omnipresent, always within our reach. The devotee must call Him ardently and sincerely, forgetting everything else. Moral integrity is the foremost requirement for interaction with the Creator.

Scriptures highlight the state of moral degradation of man with beautiful parables. There is the story of an elephant bathing in a river, whom a crocodile tried to drag in the deep waters by catching hold of one of its legs. The ensuing tug-of-war between the two, which was a matter of life and death for the pachyderm, made the latter extremely miserable. It is mentioned, that at that moment of crisis, it (the elephant) desperately called God one thousand times and He responded by coming to its rescue, when it had totally given up hope of saving itself by personal endeavour. Similarly, He came to protect queen Draupadi, when she ardently called up His name to protect her from being disrobed in the royal court of the Kurus. It

is said that He did so only after she totally surrendered herself to Him by letting go her hold on the *sari* she was wearing. The scriptural story of the elephant and the crocodile is symbolic as well as educational. It show that even the most powerful individual needs the help of God in extreme distress. The human being groping in the darkness of illusions and confusions in this world is in a much worse condition than the elephant of the above story. Whereas the latter had only one of its legs in the grip of the enemy, man is totally overpowered by four vices of lust, anger, egoism and jealousy. His natural, noble higher-self is overshadowed by beastly instincts.

In the second instance, while being disrobed, Draupadi had the honour of her body at stake, whereas now, the very soul of man is losing its garments of nobility. Consequently, his ugly nudity is being exposed, both extremely in his improper thoughts, speech and actions, as well as internally in lack of compassion for fellow beings. In order to escape this degradation it is just appropriate for the mind (symbolized as elephant) and the soul (symbolized as Draupadi) to call upon God for protection. The repeated chanting of Lord's name in course of '*Jap*' is for seeking divine help for upliftment from the abyss of moral degradation. Disconnection from the cosmic consciousness of Divinity reduces man to the lowly status of a humanoid animal or a humanoid insect. Thus, in spite of having a human body, he thinks, acts and behaves like an animal or an insect. The physical

body of all living beings is naturally programmed to act by two basic instincts - hunger and sex. An average man belongs to the lower rungs of animal kingdom. He is ever engaged in base urges of anger, lust, greed, attachment...etc. Man is blindly busy in acquiring one thing or the other (*Trishna*). Neither does he ever think of noble ideals becoming of a human being nor does he make any attempt to act accordingly. Like the ugly worms squirming in filth, man too wastes his superb capabilities of human existence weeping and wailing in a self-chosen environment of hatred, jealousy, grief and distress. In spite of the delusions of the world, the soul of man secretly and mutely yearns for enlightenment and freedom. In spiritual parlance, addressing Him repeatedly by name or through prayer is known as '*Jap*'.

PRAYER IS NOT FLATTERY

One should not be under the false impression that God is so immature as to be influenced by flattery by way of prayers. For Him it is irrelevant whether someone remembers Him or not. The Supreme is only concerned with the compliance with the eternal laws, which He has laid for the human beings. All He expects from man is observance of self- discipline and duties conforming to human dignity and this is His only yardstick for reward and punishment. His disapproval or loving approval are comparable to the reactions from usage of the power of electricity. We derive many benefits from it: Light through

the lamp, air through a fan, audiovisual images through television are results of its proper use. On the other hand, callous and careless meddling with a live wire results in painful reactions as shock or even death by electrocution. One of the aliases of God in Sanskrit language is '*Rudra*'- 'The Terror'. He is also merciless in punishing the individual who acts unethically. It is ridiculous to think that the Divine Grace which one deservingly gets by righteous living could be obtained by flattering God through prayers and by mechanically performing rituals of worship. Let us not consider that the Supreme is so naive as to consider a person a true devotee and shower blessings simply because the latter calls His name repeatedly without true inner aspiration.

His grace is possible only through refinement of character and by following the basic moral codes of living. The body is covered everyday by layers of dirt and to clean it a daily bath is needed. Clothes are required to be washed daily to remove the dirt. Cleaning the apartment, brushing the teeth, combing the hair are chores of daily necessity. Similarly, the human mind, which becomes dirty each day by pollutants of ideological environment, absorbed through the senses, is required to be cleaned daily. Remembering God (Who is absolute purity) is the principal part of worship. A name introduces us to and reminds us of the Divine. In order to create an impression of God on our memory, we take the help of His name.

Psychology recognizes four levels of input of information for efficient functioning of mind. The first, primary step is 'Learning' or acquiring an introduction to a piece of information. At the kindergarten level, children are exposed to this level for educating the mind. They are introduced to various fields of information which is required to be repeated or "crammed". The entire curriculum of school is based on this process of "Repetition". In one way or the other, students of all fields of learning have to go through this drill of repetition. This is the only way "to open a file" on a subject and enter the input in the memory disc.

Certain things are retained in memory for a fairly long period, whereas there are others, which are more or less erased on discontinuation of practice (i.e. repetition). In this way many subjects of school curriculum, unless made use of in course of higher education, are totally erased from memory after sometime. For this very reason soldiers are required to take part in a daily drill. The sports persons maintain the desired level of fitness by carrying out regular exercise. Daily practice becomes a necessity for the musician. Even when there is a temporary break in practice the movement of fingers of the instrumentalist becomes erratic and the singer loses track of notations.

At the "Learnig stage" therefore "Repetition" is an absolute necessity.Now let us see the working of this principle in the field of spiritual seeking. Human mind is raw and ever engaged in thinking about material affairs.

It is unused to think about receiving enlightenment from God. "*Jap*" is the repetitive process to make the light of divine wisdom reach the deepest levels of human psyche, for achieving the state of Recognition of relationship of man with God. While drawing water from a well in a rocky area, the repeated friction of the rope leaves a mark on the rim of the well. Repetition of God's name or a prayer serves a similar purpose. Human mind is generally not easily impressionable. Presented with logic, the mind may accept a concept temporarily but in order to make it acceptable to the human psyche without any reservations, it is required to be impressed again and again by repetition.

One can see the working of this principle in case of drug-addiction. Beginning from the state of introduction (learning) to the drug, the user ultimately becomes an addict through 'repetition' and is unable to discard the habit on reaching the state of 'Recongnition' when this habit becomes impervious to all sense of reasoning.

After Repetition is needed the capacity of recall. Unless and until an information is firmly retained in the memory by Repetition, Recalling that information does not become feasible. The reason for illusions and delusions; confusions and misery in this world is that man neither remembers nor is fully convinced that he, as a soul, is primordially related to that Super Being who is omnipotent and omniscient. When the string held in the hand of a person flying a kite is let off, it begins to hover aimlessly hither and thither. Is it possible for the lifeless

puppets to give a performance on their own? The electrical appliances cease to work when the wire transmitting the power supply is broken. The being (as Soul) is eternally a part of the omnipresent God, but it's deep involvement in *Maya*, the universal hypnotic power of the Divine under whose-spell the basically unreal and transitory objects (names and shapes) of the world appear to be real and permanent, and which makes man ego-centric and separates him from his true identity – oneness with the Divine. "Recall" is an attempt to reestablish this forgotten identity. *Jap* (repetitive prayer) serves this purpose. Perseverance in *Upasna* ultimately leads to the fourth and final state of "Recognition" i.e. awakening of the inner-self in which the soul is even aware of its true relationship with the creator. It is well known that one does not recognize a person, place, thing or event till one has interacted with the former a number of times, which is a process of acquiring recognition. On reaching the state of Recognition after performing *Jap* repeatedly over a specific length of time, the *Sadhna* acquires maturity and the soul recognizes its true relationship with God. In the state of "Recognition" a concept becomes ingrained in the innermost supra-conscious depths of the psyche (*Chitta*), which is impervious to the conscious working of intellect. This is the state of absolute faith which does not waver. The faith of an addict in the drug is a case in point. Having reached the state of 'Recognition' after repetitive consumption of drug, the addict is unable to

become free from the habit in spite of knowing the consequences. On reaching the state of 'recognition' the devotee is no longer deluded by *Maya*. In parlance of *Vedanta*, at this stage, the soul recognizes its true identity as '*Ayamatama Brahma - Tatvamasi*', '*Soham*', '*Chidanandoham*'; '*Shivoham*'. These are not mere verbal expressions but states of "Recognition of the Self" reaching which, the personal traits (*Gun*), actions (*Karma*), temperament (*Swabhawa*), perspectives (*Dristikona*) and interactions acquire a level comparable to that of Divinity itself. People coming in contact with such a person see and feel in him the presence of an awakened and elevated soul (*Mahatma*), an angel (*Devatma*), a prophet or an incarnation of God.

For spiritual evolution of the soul, one is required to 'plough' the 'field of mind' where thoughts germinate. Only then can one expect a useful cultivation. In order to increase the fertility of soil, the field is required to be ploughed again and again. Remembering God through '*Jap*' may also be compared to a type of 'ploughing'. There is a story in the scriptures about a staunch child devotee named Prahalad, who only kept on writing the name of God throughout his education in the school. With the conviction that in His name lies His omniscience, he ultimately acquired wisdom. A similar episode is narrated from the childhood of Yudhishthir. Yudhishthir is a character in the epic Mahabharata who never spoke a lie in his life. In his first lesson in school, he was asked to learn

the expression " *Satyamvad* " – i.e. 'Speak the Truth'. While his classmates became advanced in the lessons, Yudhishthir continued to write and practice this expression on the plea that the next lesson was to be learned only after the first one was perfected in thought and practice. He continued to repeat this initial lesson till it reached the level of "Recognition" and became a part of his instinctive behaviour in life. In this way he demonstrated the principle that mind is required to be repeatedly ploughed by memory of God till an unshakeable faith is established in Him – so much as to reflect in behaviour. Since God is "an embodiment of virtues", the thoughts, speech and actions of a true devotee must become virtuous.

The procedure adopted by Prahalad and Yudhishthir shows the efficacy of repetition of *Mantra* by way of *Jap*. *Jap* is to be continued as a daily routine for incorporating divinity (virtues) in life and for remaining in contact with God. Disciplines of *Upasana* (rituals of worship) may be seen as the curriculum in a school established by the soul to teach eleven pupils – the mind and ten sensory organs of the body. God's name is to be repeated till these pupils thoroughly imbibe divinity. As mentioned earlier, ritualistic worship is the primary process of learning by repetition in the kindergarten stage.

UPASANA MEANS SEEKING PROXIMITY OF GOD

In order to put an indelible dye on a piece of cloth, it is required to be soaked for a long time in the solution. The

proximity of sandalwood tree makes other shrubs in the neighbourhood also fragrant. The soil on which petals of rose fall acquires a sweet rosy smell. The benefits of a good company are well-known. Everyday one comes across consequences of good and bad company. The process of *Upasana* (literally meaning sitting close by) involves seeking proximity of God who is quintessence of absolute ideals and virtues…. It is bound to produce salutary results.

In the realm of Indian spiritual literature, the well-known and most efficacious *Mantra* for *Jap* is the *Gayatri Mantra*. It has been designated as the '*Guru Mantra*'. The *Jap* of *Gayatri Mantra* is extremely efficacious in refining the inner-self. It has earned the distinction of being the essence of the most ancient scriptures – the Vedas. In its words lie the seeds of celestial wisdom and science contained in the *Vedas*.

Apart from helping in spiritual evolution, *Gayatri Jap* is also significant for material well-being. Around and behind the gross human body there are quite a few subtle energy centres known as *Chakras*, *Granthis*, having para-normal capabilities (such as telepathy, psychokinetics, clairvoyance... etc.). By activating these nuclei of energy, man can develop extra-sensory control over forces of nature. The ultimate product of the process of *Sadhana* (the exercise for controlling faculties of mind) is acquition of *Siddhi* (paranormal capabilities). Amongst the *yogic* exercises of *Sadhana* which fructify as extraordinary

talents in physical activities and enlightenment of soul, *Gayatri Jap* has been given a pre-eminent place.

HUMAN MOUTH – THE EXTRAORDINARY POWERHOUSE OF ENERGY

Mouth, in spiritual parlance, is known as '*Agni Chakra*' (*Agni* = Fire of energy, *Chakra* = wheel or dynamo). Broadly speaking, amongst various types of energies operating in the human body, '*Jatharagni*' is the one working in the digestive system. (Modern science has been able to record only a few of these energies as E.C.G., E.E.G etc.) This energy manifests in various forms as '*Mandagni*', '*Tivragni*' etc. and their intensity is responsible for activity or inactivity of the '*Granthis*' (subtle clusters of nerves) in the extensive complex of digestive system, extending from mouth to stomach, intestines and other parts of the system. The process of grinding the food takes place in the mouth and primary action of digestion is completed in the stomach. Later, digestion and assimilation takes many forms in other parts of the digestive canal. In this way '*Jatharagni*' is one of the energies produced in the mouth, operating the mechanics of digestion. Nevertheless, like the *Yagna Kunda*, which produces subtle energy forms besides physically purifying the environment, the human mouth too generates the power of eloquence apart from the energy for digestion. The energy produced in the '*Agni Chakra*' of mouth works in three ways. Physically ('*Sthul roop*') it works the digestive system, and in subtle forms

(*Sukshma* and *Karan*) it provides the tongue the capacity for pronunciation of speech. Higher levels of the latter are seen in eloquence of the orator, talent of the singer and instrumentalist, which captivate the listeners in large numbers for long durations. Each of the above three functions of the '*Agni Chakra*' are of crucial importance. People are rarely aware of the invisible celestial transmissions of energy flowing alongwith the words produced by mouth. The science of *Jap Yoga* is basically related to the mysterious effects of these energies produced in the mouth.

Pronunciation of words does not merely give an information but along with it are transmitted emotions, expressions, empathies, motivations and other powers capable of influencing the listener. That is why words have the power to make friends and foes. In absence of any charge of energy words would not have succeeded in encouraging or discouraging people. An abusive language makes one angry, speechless or stupefied. On hearing a bad news man suddenly loses interest in food and is unable to sleep. News of death of a dear one makes one benumbed. Flow of words filled with logic, facts and enthusiasm instantly changes opinions of an audience and persons hypnotized by a fiery speech surge forward to follow the powerful orator. There is an instance in *Mahabharata*, that a few sarcastic and insulting words uttered by Draupadi for Duryodhana hurt him so much that it resulted in the dreadful great battle of Mahabharata,

during which huge armies were wiped out. (She had insulted Duryodhana by saying that he was a blind son of a blind father.) It is thus evident that speech is not meant merely to convey an information. The flow of words also carries the charge of energy, which, wherever it strikes, creates beneficial or baneful waves depending on the quality of the speech in the psyche of the listener. Modern science identifies sound only as a physical wave-motion with its wavelengths and frequencies but it is unable to define its power of empathic reactions in the listener. The latter part is the domain of para-psychology or spiritual *Sadhana*.

JAP YOGA AND *MANTRA SHAKTI*

Jap-yoga makes use of concentration of spiritual influence of word power. The action of *Jap* on human psyche can be explained by the following examples. After extracting juice, the peelings of the fruit are discarded. Buttermilk is set aside after butter has been separated from milk. In course of *Jap Yoga*, a similar reaction takes place. The 'churning' by *Jap* produces such a vital force (*Chetan Shakti*), which, besides producing specific vibrations in the deeper levels of human mind, expands and fans out in the infinite space around the meditator, influencing persons, objects, places, – infact the entire environment related to the devotee. The phenomena is extra-sensory and beyond the reach of material sciences.

The syntax of words in the *Mantra*s is based on laws of subtle sound-energy. Their meanings are irrelevant. The literal meaning of *Gayatri Mantra* is not so esoteric but its powers are unbelievably extraordinary. Literally, *Gayatri Mantra* is a prayer for acquiring superior wisdom and enlightenment from God. There are thousands of *Mantra*s in the scriptures expressing the same intention. Literature of the world is full of poetry in various languages beseeching God for wisdom. Then in what way is *Gayatri Mantra* different from these compositions and why is their recitation not as fruitful? As a matter of fact, the composers of the *Mantra*s had laid emphasis on their syntax. There are quite a few powerful *Mantra*s like *Hrin, Klin, Ain, Hun, Yan, Phat*.... which literally have no meaning whatsoever. Hence it is futile to seek the significance of apparent meaning in a *Mantra*. While composing a *Mantra*, the only factors kept in view were the levels of efficacy of energy vibrations produced, the degree of influence on the pronounce, external environment and the desired objective.

Jap is carried out in one of the following three ways. Verbally (*Vachik*), mentally (*Mansik*) or partially mental partially physical i.e. by moving lips without producing sound (*Upanshu*). *Mantra*s are traditionally enunciated according to specified musical notations. In the musical scale of pronunciation of a *Mantra*, the notes (high, low or middle ascending or descending) are made according to the letter of the *Mantra* being pronounced.

The *Jap* of a *Mantra* has twofold reactions: external and internal, local and non-local. When fire is ignited, it heats the place where it burns as well as the atmosphere around it by radiating warmth. Same is true about the subtle wave-fronts of the sound waves created during the *Jap*. Besides increasing the physical and mental efficiency of the person they travel deep inside the psyche of the devotee, like the sub-oceanic currents and for long distances around the person akin to lasers covering astronomical distances in cosmos. Internally, within the body of the reciter, the subtle nerve-clusters and muscles ('*Chakras*' and '*Upatyikas*') become charged with increased vitality. Continuous, rhythmic stimulation during *Jap* creates a mysterious effect on these subtle centers of body. Rhythmic sound waves have tremendous potentialities. Soldiers are forbidden from marching in-step on a bridge, lest the rhythmic vibrations of footsteps damage the structure.

Continuity and rhythm are essential ingredients of *Jap*. The effect of frequencies thus generated can be easily understood by the following example. If a cork weighing only five grams repeatedly strikes a freely suspended one-ton iron girder, in course of time it would begin to vibrate. This is the miracle of power produced by rhythmic impacts. A systematically carried out *Jap* has the same effect : the subtle nerve-clusters and muscles become charged with high frequency energy because of repeated stimulation by *Jap*.

In spiritual parlance, this phenomenon is known as '*Granthi Bhedan*' and '*Chakra Jagran*', benefits of which accrue to the person performing the *Jap*. The celestial attributes of the person, which otherwise lie dormant in the inner recesses of human psyche (*Chitta*) become reactivated and infuse a new vitality (*Atm-bal*) in the soul of the devotee, as a consequence of which he/she feels invigorated with a special spirit of energy. Benefits of this new achievement are reflected in enhanced physical and mental efficiency.

AN ANALOGY WITH THE TYPEWRITER

The effect of *Jap* on a person is comparable to the working of a typewriter, in which the keys are pressed by fingers and the typefaces fall on the paper to produce a printout. Here organs producing speech in the mouth are like keys of the typewriter. While pronouncing the *Mantra*, we press the keys and the energy generated thereby flows through the 'spokes of the nervous system' to the subtle '*Chakras*' and '*Granthis*' (the type faces at the ends of the spokes), producing the paranormal capabilities (*Siddhis*) in the *Sadhak* as the printout. It is a time-tested fact that *Jap Yoga* performed according to prescribed procedure does result in activation of paranormal capabilities.

JAP CREATES PSYCHIC FRICTION/ STIMULATION

The exercise of *Jap* acts as a type of stimulation. Rubbing palms together produces heat and an electrostatic charge.

The continuous chanting of *Mantra* during *Jap* too produces a type of subtle stimulation. A soft rope rubbing repeatedly against a hard rocky surface leaves a mark on latter because of friction. The friction of respiration and flow of blood in the arteries too, on which life depends, create the temperature of body. Like a body that gets heated and activated on running the friction produced by *Jap* stimulates the mental faculties (*Sookshma Sharir*) and the energy produced churns up the dormant intelligence of the inner self. This, however, is not merely a process of stirring up for physical activation, but it also opens up possibilities of activation of paranormal faculties.

THE SUPERSONICS OF *JAP YOGA*

It is well known that there are many frequencies of sound (subsonic and supersonic) which are not audible to human ears. Supersonics (ultrasonic) and their effects are now measurable with the help of sophisticated scientific instruments. The diaphragm of human ears is capable of recording audio frequencies in a limited range. Nature has produced human ears to record sound waves pertaining to necessities of human life only. The cosmos is, however an immense ocean of energies. Like the ebb and flow in an ocean, there are numerous vibrations of subsonic and ultrasonic frequencies of sound around us which can hardly be detected by modern sophisticated scientific instruments. It is the grace of God that man is

not able to hear all of them. Otherwise, it would have been impossible to live in that commotion of sound.

MECHANICS OF ENERGY PROPAGATION IN *AP*

It is well known that velocity of sound is much less than the velocity of light. That is why the bang of artillery fire is heard after the smoke and the flash have been seen. Wherever there is an audio-visual action, the visual image is seen before the sound is heard. It is the miracle of electromagnetic waves, which makes the sound travel at one lac eighty six thousand miles per second. Supreme position of sound over the electromagnetic waves make them so powerful, that they are able to travel around the world in a fraction of a second. This property of electromagnetism is utilized in controlling the orbits of artificial satellites, sending signals and carrying out repairs in space. The lasers are so powerful that they can easily drill a hole through a metre thick sheet of iron or perform precise surgery on one hundred thousandth fraction of iris to the desired dimensions. Lasers are now being used for treatment of cancer, intestinal treatments and treatment of schematic heart diseases.

In the process of *Jap*, supersonic frequencies are produced and coordinated with mental attributes of the practitioner. The words of *Mantra* being pronounced during the *Jap* when coordinated with total confidence (*Atma Nistha*) and strong faith and determination (*Sankalpa Shakti*) of the devotee, become very powerful and amplified and as ultrasonic transmissions develop the capacity to travel

around the world instantaneously. One more significant aspect of *Jap* is that it instantaneously influences the global environment as well as personality of the devotee which becomes extraordinarily magnetic and powerful.

Generally the impact of energy is hardly seen on the equipment or station producing and transmitting it. Equipments generating lasers and 'X'-rays are themselves not affected by these rays. Reaction is seen only on the object on which the impact is created. *Jap*, on the other hand, is a unique energy-generating process, far superior to any equipment produced by modern science. The energy produced during the *Jap* shows its reactions both on the equipment- the performer, and external environment. The subtle thought waves establish a telepathic communication with everyone related to the *Sadhak*.

TYPES OF *JAP*

Usually *Jap* is performed according to '*Upanshu*' procedure with *Gayatri Mantra*. However, there is yet another significant method prescribed by the spiritual masters as '*Soham Sadhana*', in which no *Mantra* is directly used. In this variety of *Jap*, the science of '*Prana*' (vital force) is made use of (*Prana* is the omnipresent life force being acquired by all living beings through respiration . Death occurs when one is unable to draw in the '*Prana*').

Soham Sadhana is also known as '*Ajapa Jap*' (Involuntary *Jap*) or '*Pran Gayatri*'. This technique of *Jap* makes use of the natural sound involuntarily produced during respi-

ration. Breathing in the air entering the nostrils makes a very faint 'S s s s....' sound. The short interval, when the breath is retained a sound like " S o o o is produced. While exhaling it sounds like 'Hum m m m ....' The acoustics are very faint and are discernible only by the subtle auditory nerves after deep continuous meditation on breath for a long time. It is not possible to hear this sound through the orifices of the ears.

In yet another type of meditation called '*Nad Yoga*', through the subtle auditory nerves one can hear celestial sounds, cascading waterfalls or playing on harps (*Vina*). The *Hansa Yoga* technique of meditation, on the other hand, provides double benefits of utilizing the combination of subtle auditory and olfactory nerves.

AHAT AND *ANAHAT* SOUNDS

Research in spirituality has identified two types of sounds namely '*Ahat Shabda*' (sound audible to ears) and '*Anahat Shabda*' (subtle frequencies of sound detectable by auditary nervous system during meditation). '*Soham*' described above belongs to the second category. The *Ahat Shabda*s are created by virtue of an impact by physical action whereas *Anahat Shabda*s are natural extra-sensory vibrations. There are two hypotheses: Sound is created by interaction between the five primordial elements of which the cosmos is composed and their qualitative attributes (*Sat, Raj, Tam*) in the infinitude of cosmos. According to the other hypothesis in course of *Nad Yog*, one hears the various sounds produced by the incessant involuntary

movements taking place within the body as circulation of blood, contraction and expansion of muscles, exhalation and inhalation of air; and these sounds fall in the category of *Ahat Shabdas*. However, in spite of being referred to as *Anahat*, the sounds heard during *Nad Yog* are generally considered as *Ahat.*

The words produced by mouth, including those during the *Jap* are also *Ahat Shabda* since they are produced because of impacts of muscles of lips, tongue, larynx, palate etc. In spiritual exercises, *Anahat* sounds are considered more powerful than the *Ahat* ones. The *Anahat* sounds are products of cosmic vibrations determined by the Creator whereas physical movements in the material world produce the *Ahat*. In this way one belongs to the Creator and the other to His creation. Hence, their relative significance.

SOHAM – I AM THAT

Research in spirituality shows that in the innermost levels of the human psyche the being is always conscious of its true identity with the omnipresent Creator (*Atmabodh Pragya*) and this supra-consciousness (Self-awareness) of primordial identity- *Atmabodh*), induces the involuntary *Jap* (*Ajapa Jap*) as *Soham*. In Sanskrit language, *Soham* is a combination of two words *So* + *Ham*. However, notwithstanding the complexities of grammer, which are irrelevant for the eternally present sounds, let us consider only the concept behind this nomenclature of *Soham*. '*So*' means 'That' and *'Ham'* means I. Spirituality regards 'I' the basic identity of the living being as soul. Thus, taken

as one word *Soham* implies 'I am That' i.e. 'I' the individual, is one with That Cosmic Presence (Omnipresent God). In this way this concept supports the theory of '*Advaita*' the indivisibility of God and creation. In other words, each individual soul is part and parcel of Whole, the Supreme Soul i.e. God. The omnipresence of God is a concept common to all faiths of the world. In India spirituality uses a plethora of expressions like '*Tatvamasi'*, '*Aymatma Brahma 'Shivoham' ' Buddhosi Niranjanosi*' to derive home this Vision. They advocate the elemental oneness of the Creator (*Brahma*) and the Creation (individual).

'*Pranayam*' performed in course of '*Soham Sadhana*' is for this very purpose of re-establishing the interface between the Supreme Soul (God) and the individual soul (Human being). Through *Pranayam* during *Soham Sadhana*, the individual is reminded of that eternal relationship with the Creator. Man generally identifies himself as his physical body. All his efforts, and activities are exclusively confined to making arrangements for convenience of this body , its pleasures, comforts, and benefits. He considers only those persons, places and things as his own which are related to his body. His sense of belonging remains confined to this false field of self and everything else is regarded as 'not-self'. As a consequence, man does not hesitate from harming 'others'. This is the state of life of common man described by the seers, in which, the infatuated soul aimlessly wanders,

deluded by the false perspective of physical, mental and emotional attachments (*Maya*). Constricted by this illusory relationship the individual becomes involved in selfish, regressive and harmful activities. This narrow outlook is also responsible for numerous physical and mental ailments that result in perpetual situations of suffering grief and distress. It is necessary to avoid and escape from such an unfortunate situation.The Super science of spirituality is devoted to showing the prodigal man the path back to his true Home. *Soham Sadhana* has been regarded as a means for 'Awareness of Truth, Fundamental Wisdom' and Realization of God', it shows the true relationship of the individual soul with the Super Soul and makes the former realize this relationship. However, this realization is essentially dependent on freedom from illusions of belonging to others i.e. to the temporal, ephemeral relationships with people, places, things and events (i.e. *Maya*). The wisdom for attaining this realization of identity with the Divine Source cannot be acquired by individuals living a degraded existence of a humanoid worm, humanoid animal or devils disguised as humans. That is to say, if in spite of being in a human body one behaves like a worm, animal or devil one can never establish this relationship with God. Mythology has it, that tyrannical egoists like Ravana, Kans and Hiranyakashyap went to the extent of declaring themselves as God and forced people to acknowledge this deception as fact. In this self-hypnosis, they were even convinced about their omnipotence. But did it yield any

positive results? Their egoism ultimately proved to be the reason for their annihilation. The concept of '*Soham*' (I Am That) does not imply identifying this physical human body composed of the five primordial elements and three qualitative attributes (*Gunas*), with God. Such a premise would be counter productive providing man with one more basis for inflating the ego and consequently becoming a cause for his retrogression instead of progressive evolution of the soul. In this autonomous *Jap* of *Soham* during breathing is imbibed an indication of the true nature of soul which is factually a part of the omnipresence of God. The concept of indivisibility of the Supreme Being and the individual being actually propounds the universality of the individual entity of soul which, in other words, is same as omnipresence of God. Masters of spirituality have endeavored to explain this concept in many ways like giving examples of the ocean and its waves, sun and its rays, the indivisibility of the cosmic life (*Ghatakash*) and its numerous living organisms (*Mathakash*), the unit of life (*Pinda*) and the Whole (*Brahmand*) and the pieces of burning ember in a mass of fire. In this way, they have pointed out that on casting off the veils of illusory identifications with the body and mind becoming devoid of the veils of pollutants of vices, the individual living being (soul) attains oneness with the Supreme Divinity. The only impediment to this unity is lack of true wisdom on the part of man. Disregarding his true relationship with God, the individual considers oneself as an independent being, which results in false

sense of an inflated ego – the perception of 'I and Mine' in relation to the transitory names and forms. Consequently, because of his indulgence in narrow selfishness, man degrades his own self by his meaningless ideologies and counter productive actions. *Sadhana* is meant solely for expelling the pollutants of the mind. The highest endeavour of human life is attempting for communion with God by augmenting purity in all facets of life in thoughts, words and deeds. Performance of *Soham Sadhana* does just this. The expression 'because of being a part of God, the individual soul is indestructible' (*Ishwar Ansha Jiva Avinashi*) is found in many places in the scriptural literature and is propagated by preachers. Though man is superficially aware of this truth this does not serve the purpose. The idea must penetrate in inner most depths of the psyche. Only when the firm conviction in this concept is converted into an unwavering faith in God, will it become a source of motivation, for the soul to take up in right earnest the cleansing out the dirt and dross of ignorance lying in all nooks and corners of mental, vital and physical parts of the being and thus make them empty and pure receptacles for receiving the divine nectar of self-awareness. Having attained this state, the devotee becomes a medium for expression of the Will of God. It is like the merger of a rivulet in the sacred river Ganga or dissolution of a drop of water in the ocean. In both cases the water losing its erstwhile individual identity, acquires the character of the vaster entity. Similarly, the thoughts

and conduct of an enlightened person conform to those of an angel.

Jap is not merely a ritualistic chanting of words of some *Mantra*. The process must be associated with force of self-motivation through the words (*Vak Shakti*), contemplation on the objective, bio-energy (through *Pranayam*) and emotional involvement. With these inputs the *Jap* becomes live and energized. Adopting this discipline of *Upasana* one can surely look forward to rapid spiritual growth.



II. THE KEY TO PARANORMAL CAPABILITIES

The Amnesia of Self-Identity

The science of meditation has its applicability in day to day life as well as in the pursuit of spiritual enlightenment. Attempts to increase the efficacy of meditation are richly rewarded in any field of its application. The meditative quality of mind helps man in proper utilization of available resources as well as in acquiring that which is needed. Likewise, in spiritual pursuits, meditation works in two ways. It makes aware the individual about his present spiritual status and latent paranormal capabilities and at the same time, it acts as a catalyst in hastening the process of achieving the objective.

We have, in a way, become indifferent to our own identity (as soul), to the special significance of having been blessed with a human form and to the very purpose of human life. We are hardly aware of our true primordial identity, nor do we ever think about the relevance of God in human life or the purpose for which God has made man superior to other living beings on earth. In spite of being the most superior creation of God on earth, man is today wandering in the labyrinths of illusions, groping in the darkness to find a way out to peace and happiness. In this peculiar self-forgetfulness, man has forgotten about his own identity – that he is inseparably related to the Divine Source. Man often forgets about persons, places, things

and events but is it not strange to forget about one's own identity? This amnesia is, however, a case of mistaken identity. Man identifies himself exclusively in terms of his body. He considers the interests and necessities of his body as those of his 'self' whereas the body and mind are merely two wheels of locomotion provided by nature to the 'self' for operating the vehicle of life. It is an enigma that the individual never thinks about the driver of the vehicle, which is his soul. We often casually mention about the body and mind being separate entities as our tools but hardly ever truly perceive it. Even if this rare perception takes place, the impression is very fleeting and faint. Had this state been factually understood and the separate existence of the real self-soul and its instruments body and mind, properly experienced, the welfare of the real self would have received due priority. In the present state of oblivion, the 'real self' is totally neglected. The vehicle (body) is being decorated with gold and silver whereas the driver (soul) is left moving about naked and ignored. The vehicle is being stuffed with delicacies and its owner the real "I" is dying of starvation. In this way the master is working for the comforts of the attendants and has become totally indifferent towards his own responsibilities. It is a peculiar situation. We fail to recognize the real "I". If we had the conviction that we, the real "I" (soul) in us is intimately related to omnipotent, omniscient, omnipresent God, we would not have had any problems in life whatsoever.

The purpose of meditation is to make the individual free from his existing problems, which have arisen because of confusion created by the amnesia of identity of real self and its role in human life. We are behaving like the child who, while going towards home to meet the mother, gets so distracted by a carnival on the way, that it forgets not only about the destination but also his own name and address. It may sound strange, but today we are behaving like a traveller, who after having lost the identity card and ticket, having forgotten even his name and address, is sitting in a corner bewildered, not knowing wherefrom he has come and whereto he is going. This is a peculiar situation. Being a patient of amnesia? How can a rational, intelligent person looking efficiently after his business in the world, be regarded as amnestatic? But can one deny it? The reason for all our suffering in the wilderness of ignorance is that while we know the root cause of our plight but are not prepared to take resolute action to disentangle ourselves from the snares of our self-created bondage and walk back to our true Home – the Divine Realm.

GOD AS THE ROLE MODEL

In each activity man progressively attempts to achieve excellence. The sum and total of all human endeavour is thus meant to attain progressive perfection, which can only be reached by acquiring an elevated divine status in life. The Role Model cfor acquiring this perfection is God. In order to elevate the status of the soul to that of

Divinity, it is necessary for the devotee to focus on the attributes of God during meditation. Let us see how it is carried out.

Before erecting structures, their layouts, blue prints and models are prepared. The architects, construction engineers and workers proceed to work with the help of these plans and in course of time the building comes into existence. The endeavours of spiritual *Sadhana* are meant for manifestation of divinity in man. In order to conceptualize the; 'structure of divinity', God is chosen as the 'Role Model', having specific attributes. Devotees of various faiths in the world have one concept or the other of God. They choose a symbol to give a form to this concept. It could be an idol, photograph or some fairy figure bedecked with ornamentations symbolizing divine attributes, a crucifix, an altar, a sacred object or structure or a natural object like the sun, the moon or even a piece of rock. Visualizing all attributes of God in this symbol, the devotee concentrates there, in order to achieve the same level of awareness to achieve the same ideals. In each faith, God is believed to have certain qualities, modes of action and inherent characteristics for interacting with His creation. The devotee tries to attain maximum identification with these attributes. This is the essence of meditation. In course of life, man comes across many distressing, disturbing events creating acute stress. On such occasions one loses equanimity and becomes incapable of thinking, speaking or acting with equanimity

and wisdom. Compelled by the situation, one acts erratically and is forced to face the consequences. It is said that calamities do not befall singly. Each difficult situation brings with it a host of new problems. A disturbed mind is a clear indication of the ensuing loss, since stress induces a chain of irrational thoughts, words and actions which are bound to create many new problems. At times prolonged state of stress disturbs physical and mental health and may even induce a person to commit suicide or murder.

A SURE REMEDY FOR PSYCHIC DISORDERS

There is no other process known to man for changing an imbalanced state of mind into a balanced one than the technique of concentration by meditation. Mind is often a helpless victim of various types of turbulence like anger, grief, sensuality, revenge and remorse and this condition is prone to harm one's own self or others. A constantly troubled mind, in course of time, becomes cynic or deranged. In such a state, man is neither able to see things in their true perspective nor is he able to make correct judgments. The solution for releasing mind from turbulence and make it accustomed to equanimity lies in meditation. It is the process of collecting disarrayed currents of thoughts and concentrating them on a particular target. Practice of meditation frees the mind from purposeless wanderings and channelises its energy in a focussed way on inner exploration of Self. This is what one does during *Sadhana* while meditating on a deity

or some other symbolical representation of God. The aim of meditation is to quieten the mind and purge it of its tendency, controlling the mind by preventing it to fall an easy victim to the onslaughts of lust, grief, blinding rage, undue haste, persistent strong desires for new acquisitions etc. After subjugating its turbulence, mind can be easily persuaded to work for noble pursuits. There is a popular saying that the one who has a control over own mind is capable of controlling the world. Meditation is the most effective method for quietening and controlling the mind.

As mentioned earlier, the benefits accruing from meditation are twofold: spiritual as well as worldly. With mediation one learns the art of single-pointed concentration, which elevates the level of efficiency in any assignment and opens the right avenues for success. In the realm of spirituality, the same focussing becomes a powerful medium for a wide-ranging development of paranormal powers and ultimately communion with God.

DHYAN YOGA FOR COMMUINION WITH GOD

The objective of meditation in *Dhyan Yoga* is to re-establish the eternal relationship of man with his Creator and make him aware of his true Self . The dormant memory, revised through meditation, reminds man about his eternal link with God and he becomes free of the miseries of the world, like the person who has been awakened from a dreadful dream. The enlightenment makes us realize that we have been behaving like a child

lost in a fair or as a psychically deranged person who has forgotten about his own identity. On account of this forgetfulness of one's relationship with the omnipotent God, man feels abandoned and fearful and makes those interacting with him unhappy. Having forgotten "Who we are?", we are living in a pitiable condition like a lion in a herd of sheep and becoming a cause for consternation and displeasure for our Creator the Supreme Mother. Revival of memory of the forgotten relationship with God and 'recognition of Self' – these are the two objectives of meditation in *Dhyan Yoga*. In course of meditation, one remembers the Creator as well as contemplates on one's true identity as part of the Supreme Being. While meditating, the devotee is reminded of the oneness of the individual self and the Omnipresent Supreme Self and realizes that the celestial Being, from whom man has in a way, severed link because of worldly delusions, is his Supreme Mother and well-wisher. There also comes the realization that this Supreme Mother is the most powerful entity, sucking from the breast of which man gets divine nourishment. That She is the *Kamdhenu* or *Kalpa Vriksha* of scriptures which grant every wish. Having established contact with Divinity after coming closer to It, nothing remains to be considered as "want", "grief" or "misery". *Dhyan Yoga* helps us in achieving this objective. Evidently, man can never think of a higher purpose than awareness of his Real Self. Branches of the tree beneath which Lord Buddha had achieved awareness of self were distributed all over the world in the hope that the conse-

crated tree would be grown everywhere to enable the masses to aspire for the same benediction. Faith notwithstanding, it is difficult to conceive that enlightenment occurs simply by squatting beneath a tree. On the other hand, *Dhyan Yoga* could be considered metaphorically, as the *Kalpa Vriksha* (the wish fulfilling tree of Heaven) which confers the boon of Self-realization on a dedicated devotee and elevates him to the level of angel.

HARNESSING THE POWERS OF MIND

Mind is like a wild elephant, which has to be tamed with the help of trained elephants. A harnessed mind works like a trained elephant. Meditation is the rope, which prevents it from running amok, and thus making it sufficiently subdued so that its strength and services could be used for human good. Mind has a tendency to become attracted towards profane downgrading activities. Like water, it tends to flow downwards (inclined to regressive tendencies). For uplifting water a lift-pump, pull or lever is required. Most of our natural, God-given powers are wasted in downgrading, retrogressive tendencies. Meditation serves as the device for reversing this common tendency and utilizing the mind for noble objectives.

Acquiring power is no great achievement. It is also necessary to prevent it from being squandered and wasted in meaningless counterproductive pursuits. Let us consider a few examples.

On account of solar heat, enormous quantity of water keeps on evaporating as water vapour. A lot of water goes in the air in course of cooking in the kitchen. But does it produce any energy? On the other hand, a limited quantity of water conserved in a reservoir and channelised through a tube operates the machinery of a steam engine producing energy capable of moving a loaded locomotive at great speeds.

Similarly, a heap of explosive material, if lighted would burn down in a moment, producing only a flash of light and lot of smoke. On the other hand, a very small amount of the same explosive, when lighted by a spark in the barrel of a weapon, shoots in the desired direction with tremendous velocity, dragging along with it a lot of steel and wipes out the target. This is an example of the difference between the futility of energy produced by directionless endeavours and fruitfulness of energy generated by concentrated effort and concentratedly used for a particular objective.

Sun rays fall daily on vast expanses creating some light and heat, but if the same sunlight is concentrated with the help of magnifying glass, it can produce the devastating inferno of a jungle fire.

MIRACLES OF CONCENTRATION

It is thus evident that physical and chemical energies can be made useful by conservation and concentrated propulsion in a given direction. The same law is applicable

to the subtle energies inherent in a human being. If when these are conserved and channelised, many benefits accrue. Human mind is a powerhouse of great capacity. It continuously generates and transmits high power energy currents, but they become feeble and are dispersed in the infinite space around us. If some how these currents could be focussed and deployed for a particular objective, miraculous results can be expected. Miraculous power of concentration is seen working in all walks of life. Artists in action perform many extraordinary feats, which are not so much because of their physical strength as of the concentration the performer displays. For examples in a circus feats like riding a one-wheeled cycle, rope-walking, trapeze, throwing up and catching a chain of articles in succession one at a time, which enchant the spectators are only results of making a few organs of body work in harmony by cultivating concentration, through persistent practice.

There is that well-known incident in the epic *Mahabharata* about the wedding of princess Draupadi. In course of the wedding-competition (*Swayamver*), the qualifying husband had to fulfill the condition of hitting the eye of a model of fish rotating over a tank filled with water, by shooting the arrow while looking at its reflection down below in the water tank. This exercise of concentration was a part of the practice, which the trainer (*Guru*) Dronacharya had subjected his disciples too much earlier. Hanging a model of the bird high above, he would

ask each disciple to describe the target. While others gave details of the bird and its surroundings, Arjun was the only one who said that he was seeing only the eye of the bird. Such was his power of concentration, which helped him in proving his worth as the deserving groom for the princess.

There are extraordinary potentials on concentration. Its utility is seen daily in facets of life. Only those accountants who have a practice of concentration, succeed in maintaining proper accounts and preparing correct balance sheets. Others, though well educated, face problems of corrections and re-corrections. Concentration is also the most essential prerequisite for scientific research and discoveries.

There is a well known incident from the life of Indian political doyen Lokamanya Balgangadhar Tilak. His thumb was to be operated upon but he declined to undertake anesthesia. To the utter surprise of the surgeon, he quietly engrossed himself into reading the Gita and went through the surgery without showing any signs of pain and discomfiture. It is an established fact that prolonged contemplation on a particular person, environment or object creates a deep impression and change in the very personality of the person. Willing or forced concentration on a particular subject mould the thinking process of man.

CONTROLLING THE SUBCONSCIOUS

There are innumerable characteristics and potentialities hidden in the microcosm of the human system. These are

reflected in variety of talents. A human being has ten sensory organs (five *Karamendriyas* and five *Gyanendriyas*) namely : hands, feet, orifices for reproduction and defecation, tongue, skin, nose, ears and eyes. Of these, the tongue is a double sense organ – *Karamendriya* as organ of speech and *Gyanendriya* as organ of taste. The ten sensory organs are like the hat of the conjurer, out of which, he produces miracles. Unfortunately, these God-given capabilities are not being used constructively. When it becomes possible to check them from going astray in meaningless activities, the energy embedded therein can be prevented from dissipating and can be fruitfully projected in the desired direction ensuring success and achievement. Indian spirituality classifies mind as the eleventh sensory organ (*Indriya*). It has infinite potentialities. Research on the workings of mind shows that it works through four faculties. The conscious mind consists of '*Manas*' and '*Buddhi*' and the sub-conscious of '*Chitta*' and '*Ahankar*'. '*Manas*' is the field for the growth of desires, longings and aspirations. '*Buddhi*' is the discriminative faculty of mind which takes decisions and where thoughts germinate. It is the workshop for deliberations, contemplations and for taking decisions according to norms of civility, social requirements, religion, duty and for finding ways and means for action. The deepest levels of mind operate in its '*Chitta*; and *Ahankar*'. In '*Chitta*' are stored traits, habits instictive behaviours and the individual character of the person acquired in course of

past lives. The intellectual faculty of mind (*Buddhi*) has no control over this past record. That is why traits, habits, inclinations and nature-characteristics of an individual cannot be easily changed by appealing to the normal logical faculty of mind. Persuasion or coercion rarely succeed in changing the nature of an individual or his inclination towards criminality or addiction to drugs. Here comes the role of spiritual practices like *Jap* and meditation. Likewise, it is spiritual *Sadhana* only which can transform the '*Ahankar*' of an individual, which is the primary attribute of the soul by which a person habitually identifies one's own self as fortunate or unfortunate, virtuous or sinner, foolish or intelligent, rich or poor, irrespective of social milieu.

In course of life man uses the '*Manas*' and '*Buddhi*' faculties partially. '*Chitta*' and '*Ahankar*' which are a many times more powerful than the conscious mind, lie unused in a dormant state. The subconscious is treated with indifference. With the help of *Jap* and meditation when it becomes possible to use '*Chitta*' and '*Ahankar*' to the same extent as '*Manas*' and '*Buddhi*', one can acquire a many times more power of deliberation, wisdom and '*Bhooma*' than a worldly-wise intellectual, and can ultimately acquire the status of a seer (*Tatvadrasta*).

Concentration is the expertise of preventing dispersion of mental energies, their conservation and utilization for the objective of self-evolution. In spiritual parlance the process is called '*Manonigraha*' or '*Chitta-nirodha*'. The

word '*Dhyan*' (Meditation) is frequently referred to in the process of *Yoga*. It is nothing but expertise in concentration. Apparently it may appear as a minor achievement, but it has great implications. Success in developing this expertise enables man to concentrate his energies and achieve miraculous results by channelising his energies.

CONCENTRATION IS THE KEY TO HARNESSING THE POWERS OF MIND

It is a well-known principle of physics that when a great force is transmitted from a larger area to a smaller area it multiplies manifold (a corollary of hydraulic pressure in Pascal's Law) acquiring momentum for propulsion to greater distance or depths. This principle is made use of in the structure of nails, sewing needles and drilling bits for wood, rocks and metals. The penetrating ends are made pointed as against the larger top where force is applied. The power of concentration in meditation works on the same principle. It helps man to reach deeper levels of the being for tapping the hidden capabilities, which are many times more efficacious than those being used in daily living. The upper crust of earth appears rather valueless with its dust and barren rocks, but just below the surface appear the groundwater useful for drinking, irrigation and industry. Further down in the depth are found valuable chemicals, minerals and precious stones, gas and oil. These deeper levels are approachable with the help of sharp-edged, pointed, drilling bits only. Likewise, for tapping the powers lying in a dormant state within the

self and those spread over the cosmos in abundance, one needs concentration of mental energies through meditation and transform the non- descript, monotonous life into one full of extra-ordinary potentialities and achievements in terms of enlightened intellect, wisdom, fame and talents.

Mesmerism and hypnotism are also miracles of concentration of mind. The practitioner practices to collect and focus the determinative power of will on the subject. The magic of the force so generated is used to make the hypnotized person work according to the will of the hypnotist. The process can also be utilized for bringing about lasting changes in the psyche of the person and for introducing a renewed vitality in the subject. The oriental science of bio-energy (*Pran Vidya*) utilizes such techniques in treatment of critical physical and mental ailments. The foregoing is nothing but miracles of mental concentration. The objective of *Dhyan Yoga* is to develop an expertise in concentrating the dispersed energy of the mind by contemplation on a particular subject. The more one succeeds in this effort, the greater becomes the force of penetration in the deeper levels of mind. Then, like sonar-sensing missile guided towards the target, a meditative mind strikes directly at the subject without much effort. Concentration produces miracles in all fields of life. In the field of spirituality mediation helps in speedy progress with affluence in acquisition of superhuman paranormal capabilities. On the other-hand, in achieving the

desired goals, the force produced by meditation is always fruitful, producing good results.

Cultivating single-mindedness means coherently, focussing the incoherent and dispersed flow of thought waves. A dam constructed across a seasonal rivulet produces a large reservoir of water capable of irrigating vast terrains through canals. The same rivulet, otherwise, meanders erratically overflowing the banks and creating havoc with flood. The thought- waves being produced in human mind are no less than the energy generated in a large powerhouse. While a powerhouse has limited capacity of power generation and serves a small area around the establishment, the generator of thought-force in human mind is a far more sophisticated equipment. Its production capacity is flexible. Today, its area of influence could be one's own family, relatives and friends but tomorrow by spiritual enlightenment it may expand enormously to cover the entire world. The transmission lines of a power generating station are made to carry certain voltage of electricity. On the otherhand, the enormous thought generating capacity of the mind can become so powerful as to produce and transmit energy (i.e. influence) surpassing boundaries of one's personal environment and society and covering the whole globe.

SAKAR AND *NIRAKAR UPASANA*

On account of its extraordinary potentialities, meditation has also been used for achieving the highest objectives

of life like establishing communion with God or for achieving the ultimate material goal in life. Meditation constitutes an integral part of all systems of worship, though the method may differ from faith to faith. In spirituality, two types of meditation are in vogue. In one, the focal point of meditation has a form (*Sakar Upasana*) whereas in the other, it has no particular deity (*Nirakar Upasana*). However, basically both techniques use a symbol, since concentrating on a large source of light such as Sun or on a small illuminated point, both tantamount to meditating on a form. The only difference is that in the *Nirakar Upasana* the form is not in the shape of a human being or an idol. For spiritual meditation it is necessary to visualize the ultimate objective i.e. God as a presence who otherwise cannot be defined in terms of physical attributes. Other sensory techniques of meditation such as *Nad Yoga* (Meditation on sound), *Sparsh Yoga* are erroneously regarded as belonging to the class of "*without form*" (*Nirakar Upasana*). In *Nad Yoga* the meditator attempts to concentrate on the sound of a blowing conch, a ringing bell or produced by stringed instrument, and the form of the instrument producing the sound too inadvertently crosses the mind. Similarly, in *Gandh Yoga*, one cannot meditate exclusively on the aroma of a flower without thinking about the flower. In course of meditation, therefore, one cannot escape thinking about the form. The physiology of mind is such that it gives a form even to concepts, which are, considered abstract. The contemplation of a research scientist, is, for instance, considered

abstract. Nevertheless, in his mind there are always visuals of his entire laboratory and hectic activities of experiments. The only difference is that instead of actually working in the physical world, he is busy in conducting experiments conceptually (virtually). Let us not get entangled in fruitless discussions about the relative merits and demerits of the two types of meditation and keep in mind the actual objective, which is introspection (*Atma Chintan*).

THE NECESSITY OF SYMBOLS

For success in mediation, the intellectual level (IQ) of the individual must be above average. Until mind has been made accustomed to total involvement by deep study, ability by practice to react to tender emotions, it would not be possible to meditate effectively. An emotionally underdeveloped mind reacts only to sensory stimulations through ears and eyes. It is not possible for such an individual to have minute perception and deliberation, which are the hallmarks of poets and scientists. That is why for achieving the objectives of worship i.e. bringing the worshipper emotionally closer to divinity (*Upasana*) the devotee is advised to choose a visible idol according to his emotional appeal.

An entrant to a new field of knowledge is always a novice irrespective of his level of qualification or experience in other subjects. A successful advocate may be an expert in legal affairs, but for learning a craft he will have to begin

like a student in the Kindergarten. This principle is applicable in spiritual practices as well. Whatever be the level of expertise in other fields, each aspirant enters the field of spirituality like an apprentice. Hence, the beginner finds it easier to learn meditation with the help of symbols of worship (idols). The process is similar to laying of reinforced cement and concrete slabs in a building. Until the cementing material becomes strong enough to stand on its own, erecting temporary columns underneath is essential but as soon as it becomes strong the supports are withdrawn. Supports are necessary in the initial stages to stabilize a new structure and protect it from collapsing till it can stand on its own. Idols or symbols are, therefore, unavoidable in the initial stages of *Sadhana*. Even those not believing in idolatry, take the help of symbols in some way or the other. While praying (*Namaz*) the Mohammedans face the Kaba, which is the symbol representing the power of God. In other faiths too, a source of light such as the sun is used on the same basis. In advanced stage of *Dhyan Yoga,* for activating the dormant serpentine power of *Kundalini* at the base of the spine, and thereby acquiring paranormal capabilities through the subtle centers of celestial energy within, the meditator focusses the force of will on those centers (*Chakras*) of the body. The aforementioned too are, therefore, the types of meditation in which a form is conceptualized.

MEDITATION IS MORE THAN CONCENTRATION

In meditation, however, mere concentration on an object does not serve the purpose. A complete engrossment in that is also required. The follower of *Sakar Upasana* (Meditating on a form) would strive to have a deep perception of close proximity to the object of meditation (*Ishtdev*). This feeling of closeness must be of the highest level of fervour, like that of passionately embracing a lover. Alternatively, any other form of deep intimate relationship like that between an infant child and its parent could be chosen. Perception of such personal intimate relationship brings one progressively closer to *Divinity*. Here the role of rituals has its own utility. Intimacy and living faith are expressed by emotional, verbal and physical actions.

The nine types of worships (*Navdha Bhakti*) referred to in the scriptures conceptualize similar reciprocation of gifts or interactions. The aim is to reach the depths of emotional reciprocity through the medium of a symbol (idol, crucifix, holy structure, holy book etc.) The reciprocation should be such as to generate a feeling of strong personal intimacy between the devotee and the Deity. Considering everything that belongs to or is related to self (of devotee) be it, physical actions, intellectual endeavours, emotions or property, as belonging to the Deity, the devotee thinks that all of it is for Him and because of Him and therefore he/she (the devotee) is only

acting on his behest merely as a trustee and servant in His service. In this way, all things and actions, can be used for carrying out His will.

TOTAL SURRENDER IS THE KEY TO SUCCESS IN *SADHANA*

The only purpose of meditation in spiritual *Sadhana* is to develop a feeling of oneness with God. Hence mere concentration on a form does not serve the objective. The devotee is also required to strengthen the resolution to utilize the totality of his/her existence i.e. physical, mental and causal bodies, in the service of God. In other words, he/she resolves to work, think and feel only for God, by dedicating oneself totally to Divine Will. This totality of surrender naturally includes utilization of personal resources i.e. physical, mental and emotional capabilities and earnings therefrom in the service of the *Divine*.

An unqualified surrender means putting an end to one's own personal, worldly, aspirations and gladly consenting to the Will of God, by accepting high ideals as the guiding principles of life.

The devotee progressively feels the working of *Divine* grace in the form of assurance and protection at every step in life, as his surrender becomes more and more sincere. It may be conceptualized in many ways. In '*Sakar*' mode of meditation, the meditator is permitted a freedom to think of any pleasant scenario of interaction with God and get engrossed therein according to one's taste and

temperament. The limits of concentration must, however, remain confined to conceptual interaction between the devotee and Deity (*Ishtdev*). In course of meditation, worldly desires should not be permitted to create obstructions. The fulfilment of concentration in meditation, which is understood as void (*Shunyavastha*), transcendental state of *Yog Nidra* or a state of communion is the most exalted state of meditation. The state of meditation, in which the mind remains focussed on a specific point, without any distraction whatsoever, is known as *Turiyavastha* or *Samadhi* in parlance of spirituality. For a beginner it is impossible to attain this and therefore, one should not be over eager about it. The practical aspect of meditation simply involves a high order of emotional interaction between devotee and God. The devotee surrenders his totality of resources and aspiration to God and in return finds an access to the totality of His attributes (i.e. omnipotence, omniscience, and omnipresence). Divine grace is perceived as bliss, vigour and vitality. Whether or not one has been blessed by God's grace can be judged by introspecting whether one is finding an upsurge in ardent zeal for zestful action to promote noble ideals and an unshakable faith and peace within.

GOD CAN NEVER BE SEEN WITH EYES OF FLESH

God can not be seen in some physical form in waking hours or while dreaming. Nor does God appear in some odd manifestation of light. Any such perception is to be

taken simply as a figment of imagination. God exists only as cosmic consciousness, which cannot have a shape or form. How can then it be seen visually? Let it be understood that *Divinity* enters in life only as excellence in thoughts, words and deeds. The one and only proof of having achieved communion with God is development of an irresistible urge towards idealistic aspirations and experience of profound happiness while working for their fulfillment.

NIRAKAR UPASANA

For '*Nirakar* Meditation', more or less everywhere in the world the Sun is chosen as the medium. In course of meditation, the devotee invokes *Savita* (the cosmic energy operating in animate and inanimate systems of stars and planet) by conceptualizing it as the golden rays of rising Sun permeating the body, mind and inner-self and manifesting as nobility, acts of virtue and wisdom in life. The blissful experience of communion of the soul with the Cosmic Super Soul may be experienced by taking recourse to one of the following imageries. The meditator may consider the inner-self as the herbs being oblated in the burning fire of the "*Yagya Kunda*" thereby losing one's personal identity and becoming a part of the whole. He/she may contemplate as being a muddy rivulet getting purified on joining the mainstream of the holy Ganga, representing the Creator, or as a drop of water losing its identity in the immensity of the ocean, symbolizing Almighty. One may think of being a spark becoming

invisible in the brilliance of Sun, as "*Arghya*" evaporating into the immensity of space; or as a moth sacrificing itself into a flame. Many such virtual imageries can be used in this technique of meditation.

It must be kept in view that though concentration is significant for meditation, it is not synonymous with the latter. Let there be no confusion on this account. Practice gradually builds up concentration and it takes time. It is futile to be over anxious for attaining high degree of concentration in a short time. If the objective of life as communion with God is constantly kept in view, the flow of thought during meditation becomes unidirectional and this itself serves the purpose.

SAKAR UPASANA

In course of *Dhyan*, achieving concentration of mind on one point comes at a very advanced stage of practice. Initially, in the '*Sakar*' mode of meditation the meditator is required to take the help of a form or symbol (idols). Those practicing *Nirakar Upasana* also take recourse to some symbol or the other, such as the Sun or conceptualize hearing various types of sounds through *Nad Yoga*. In this way though concentration appears to be practised through a form or sound, a little consideration would show that there is ample dispersion of waves of thoughts in both techniques. In *Sakar* Mode (Meditation on a form) when a chose deity (*Ishtdev*) is taken, the mind has the freedom to wander about over a vast field, conceptualizing the parts of its body, clothing, ornamentation, weapons

held, seat, carriages etc. For instance, if the object of meditation chosen as *Ishtdev* is Shiva, while meditating on Him the devotee has the freedom to keep the thoughts wandering between the moon on the head, the fount of holy Ganga, the embracing serpents, the tiger skin-worn on the waist, the garland of skulls around the neck and on Nandi, the mount of Shiva . Where does it mean concentrating on one point? Now let us take the case of *Nirakar* mode of Mediation. While meditating on the Sun, the devotee perceives permeation of solar radiation in the body through the multitude of pores or receiving cosmic consciousness through various types of sounds in *Nad Yoga*. In this way when the mind is given the freedom to roam about and have a variety of experiences, the question of concentration does not arise.

As a matter of fact, what is commonly understood as concentration is the process of preventing thoughts from running amok at will and confining them to the chosen object of focus.

COHERENCE IN THOUGHTS

Mind has a natural tendency to roam randomly. Meditation is the repetitive process of refocussing the thoughts again and again on the object of meditation. This is a time consuming process. Full concentration is achieved when the state of awareness known as *Samadhi* is achieved after prolonged practice, which one should not be in a haste to acquire.

Let us understand it clearly that full concentration cannot normally be acquired in the initial stages of meditation. Devotees are sometimes found in ecstasy, even in tears, because of intense feelings of love, separation or intimacy experienced for their beloved deity. It is impossible for a person to concentrate and at the same time be in such a high surcharged emotional state. Well known devotees of the stature of Meera, Surdas, Chaitanaya and Ramakrishna Paramhansa achieved their ultimate objective by virtue of their emotional fervour and not by concentration. Had concentration been the principal prerequisite, the devotional ecstasy overpowering the a devotees day and night as expressions of exaltation, tears, dance would have become a great hindrance in achieving the objective. But it did not.

Here it is not our purpose to underrate the significance of concentration in meditation. Nor we are considering it as irrelevant or unimportant. The utility of concentration is unquestionable. Nevertheless, the prevailing misconception must be removed that while praying, concentration is an absolute necessity, that meditation is simply one-pointedness of mind and this alone is the indication of success. Instead of having such an erroneous impression, one should know that the purpose is to restrain the tendencies of mind from wandering (*Chitta Vritti Nirodh*) and not the mind itself (*Chitta Nirodh*). What we require is unidirectional and coherent (*Ek Disha*)

thoughts. Once it has been achieved, it should be assumed that the right background for meditation has been created.

GOD IS BEYOND MENTAL COMPREHENSION

It is impossible for the finite human intellect to comprehend Divine Infinitude. Nor is there any necessity for it. The immensity of the cosmos is beyond human comprehension. Types and functions of forces of nature would differ from planet to planet. How can one understand, in totality, the living systems of the cosmos, when on this very earth we are groping to know a little about the vastly differing bio-systems of the innumerable species of plants and animals. We can never comprehend the totality of Cosmic Consciousness (*Brahma Chetna*) which is related to human existence (*Manvi Chetna*) and which we address as God (*Ishwar* or *Parmeshwar*). It is That which interacts with us and reflects in our happiness and self-evolution. Hence for *Sadhana* it has been considered adequate to interact with this partial, global extent of the Cosmic Consciousness. This ought to be the focal point of our devotion and worship.

THE CONCEPT OF DEITIES

God is the source and fountainhead of all forms of energy: physical, chemical, biological, mental, emotional etc. At times, in order to acquire a particular attribute or energy of God, the devotee posits the same in a deity, idol or structure (e.g. attributes of education, knowledge, culture and fine arts are posited in the deity known as Saraswati,

wealth and prosperity as Lakshmi etc.) It is, however, to be clearly understood that, these are emanations of the Supreme Divine.

At times, the devotee may feel the necessity of acquiring some subtle powers from God and for this purpose may choose to interact with Him/Her partially, taking a particular deity as the symbol. Nevertheless, on the basis of personal experience, the writer of this book can assure the devotees that worshipping God the Supreme Divine (*Samagra Brahma*) is all inclusive *Sadhana* par-excellence bestowing on the *Sadhak* all divine gifts unasked i.e. knowledge, wisdom, bliss, prosperity, vigour, health etc.

In *Sakar Upasanas* the *Sadhak* may start meditating in the form of a small brilliant star, as bright as the Sun. With development of concentration in meditation the round mass of light comes closer and becomes bigger and brighter. During meditaiton, the picture or idol of *Gayatri Mata* should be visualised minutely, lovingly adn repeatedly along with Its each and every part and it should be firmly established in the mind in such a way that the sadhak may be able to formulate a mental glimpse within the round mass of light. In due course of time a beautiful, enchanting loving image of *Gayatri Mata* can be visualised by the *Sadhak*.

Just as a person sitting in the Sun feels warmath, the contemplated proximity of the Divine Mother in the form

of mass of light suffuses *Sadhak's* mind, his inner-self and his entire body with divine light. Just as iron when put in fire, becomes red hot so also when the *Sadhak* retains the brilliance of *Gayatri* within himself during meditation, he becomes one with the Almighty Goddess, radiant with *Brahma-tej*. The impurities, sins etc. of *Sadhak's* soul are burnt out in this light. He feels himself God-like, pure, fearless, pious and detached. Just as a person under the influence of evil spirit acts according to the will of the latter, so also after establishing *Gayatri* within himself, the thoughts, actions, behaviour, feelings, tastes, desires, inspirations of the *Sadhak* are oriented towards selflessness and universal good.

There is no sense in the argument that how can *Gayatri* may be worshipped as Mother, when masculine words have been used in *Gayatri Mantra*. It should be understood that divine power is all pervasive and formless and it is not gender-specific. Both masculine and feminine words are used for fire, air, light etc. The famous sanskrit couplet which is a prayer to God says, "Oh God! You are mother, you are father" (*Twameva Mata Cha Pita Twameva*). *Savita* may be called masculine but its power *Savitri* is feminine. These symbolic descriptions in the scriptures should not be dragged in the controversy of God being male or female. Woman (Mother) has been given eminence over man and hence *Gayatri* has been visualised in Mother's form.

FOR WORSHIP CHOOSE ONE DEITY (*ISHT*) ONLY

Devotees tend to decorate the place of worship with photographs and idols of a variety of deities under the erroneous impression, that by keeping some relationship with each of them, multiple benefits would accrue simultaneously. Such a practice, though useful in social interactions in this world, proves to be counter- productive in spirituality. It causes distraction in the unidirectionality of thoughts in meditation. Focalization of faith and conviction (*Nishtha*) in *Ishta* are essential pre-requisites *Upasana*. Dispersion of thoughts and faith should be resolutely avoided.

ENLIGHTENMENT FROM *SAVITA*

My own experience confirms that meditation on an exclusive form is richly rewarding. The most suitable way for meditation is to take '*Savita*' (The cosmic energy in Sun) as the representative of God. Seeking enlightenment by meditating on light suits both *Sakar* and *Nirakar* schools of meditation. All faiths in the world recognize the significance of light in meditation in one way or the other since light dispels darkness, which stands of ignorance. All theists, to whatever faith they may subscribe, would have no hesitation in considering light as the visual representation of Cosmic consciousness. In this way we may consider light as the universal symbol of worship (lightening lamps, candles, burning fire and lighting incense sticks during worship serves this purpose).

Gayatri Mantra is the means for invokation of *Savita,* the Cosmic Consciousness. In other words, this *Mantra* is the interface between man and God. The omnipresent cosmic energy is received all over this planet through the Sun and is the sustainer of all biological systems on earth. Hence, it is quite logical to consider the Sun as the universally visible symbol of God (*Ishta*) for meditation. If the Sun is taken as the deity (*Ishta*) for *Sadhana*, each of the three constituents of human existence namely physical, mental and emotional can intergrally interact with *Savita*. Physically, the solar radiations purify and invigorate the body. In the rays of the Sun, which sustain all living systems of the world without any bias, one finds a parallelism with the aspirations expressed in *Gayatri Mantra* for self-evolution as righteousness in thoughts and actions. Emotionally the Sun (a representative of the Creator) being the cau*Sat*ive entity and sustainer of life, is comparable to mother, whose love for the infant knows no bounds. In this way, while meditating on the Sun one can interact with totality of physical-mental-emotional components of one's existence and invigorate all of them. On the other hand, meditation on the Sun through *Gayatri Mantra* integrates both *Sakar* and *Nirakar* modes of worship. Experience affirms that for a high level of meditation, *Savita* as the early morning rising Sun is the best symbol (*Ishta*).

God is considered as " **An ensemble of absolute existence (*Sat*), absolute knowledge (*Chit*) and absolute**

bliss (*Anand*). The following considerations would show, how by meditating on the Sun, the devotee can interact with these true attributes of God.

When in course of meditation, the devotee concentrates on His attribute of light as source of enlightenment considering Him as the most sincere well-wisher (Sustainer of existence or life) he/ she interacts with God's attributes of *Sat* (Absolute existence) and *Chit* (Absolute knowledge). However, in order to have a deep perception of His attribute of Absolute bliss it is better to conceptualize Him as "Beauty Personified" (*Ras-roop*). In other words, the meditator is required to become ecstatic with the beauty of the *Ishta*. Beauty is the only source of lasting happiness. Isn't it said that "A thing is beauty is a joy for ever". That is why the scriptures describe God as *Rasovaisah* i.e. He is that perception which produces joy from everything beautiful. We suffer from discontentment, purposelessness and monotony in life since we do not see the omnipresent beauty in His creation. Everything created by Him and all systems being managed by Him are superbly beautiful and are sources of everlasting joy.

In human body, the mind is regarded as the center for communicating with the all-pervasive attributes of God. Mind is the seat of creativity (Brahma) and the powerhouse for sustenance (Vishnu) and discipline (Shiva). Scriptures, compare it with the thousand petalled lotus i.e. the seat of Brahma (Creative attribute of God), the

Ksheer Sagar where Vishnu (Sustainer of cosmos) rests and Kailash Abode of Shiva (Cosmic regulator) lives. Hence through mind only can the devotee interact with absolute bliss of God. Yogis in India have devised a specific posture of meditation called *Khechri Mudra* (Where the tongue is turned upon itself and its tip touches the back of the roof) with which the devotee invokes the bliss from God. For this very purpose this exercise has been associated with *Jap* and meditation in worship.

A meditator may conceptualize divine attributes being absorbed through light entering millions of pores in the body independently or along with the process of *Jap*. However, because of the specific position of the tongue in *Khechri Mudra*, *Jap* cannot be carried out together with the above type of meditation. Hence, meditation on absorption of divine energy in the body is to be taken up as an independent process.

Proper understanding of the ideology of meditation and its appropriate technique help us overcome many obstacles in our worldly and spiritual progress. In view of its importance in *Sadhana*, spiritual seekers must incorporate regular meditation in their daily routine of worship.



III. TAPASHCHARYA

Introduction

In order to understand the role of *Tapashcharya* in Indian spiritual *Sadhana*, one must become familiar with the basics of the Divine Law of *Karma*. Scriptures proclaim that the souls inhabiting the physical forms of all living organisms (flora and fauna) in the cosmos are immortal and constantly in a state of progressive evolution. In the series of numerous cycles of reincarnations the soul attains successive higher stages of spiritual evolution. In each life, nature selectively provides the soul with the physical form it deserves. Ultimately, in man the Homo sapiens, the soul acquires the most dexterious morphology and intelligence to work independently for its own progress. Hereafter, the man's own *Karma* (physical, mental, emotional interactions with other beings) decides his future in the next life. In this way, all happiness as well as misery in one's life is the reaction resultant of sum and total of deeds done by an individual in his previous cycles of life.

In this way the 'Law of *Karma*' fully endorses Darwin's theory of evolution of species that " the origin of species is derived by descent with variation from portent forms through the natural selection of those best adapted to survive in the struggle for existence." The "Law of *Karma*" goes even a step further in describing the future course of evolution, in which man will continue to evolve

as a progressively more intelligent and morally elevated individual. The concept of "Age of Truth" in Bible and "Advent of *Satyug*" in Indian spirituality refers to this prophesied phenomenon of the 21st century.

Scriptures assert that the Creator is absolutely just and impartial in genesis and governance of His creation. The maxim **'Everyone is born a sinner'** means that all of us has to bear the consequences of our *Karma* in earlier lives. The inequality of physical, mental, emotional, social status of man in the present life is purely the consequence of his own *Karma* in earlier lives. Thus, Law of *Karma* explains the phenomena of : a rare congenital deformity of an individual in family, birth of an idiot or genius in several generations and the wide variance of inherent traits amongst brothers and sisters born of the same parents. Wisdom inherited from previous births can be the only explanation for prodigies like Mozart, who became a composer at the age of 8 years. *Sant* Gyaneshwar who wrote his famous commentary on Gita at the age of 16 years and *Guru* Nanak who composed the Shabads when he was only 10 years old. The list is endless. At times great souls in this world are found facing problems. Events like crucifixion of Jesus, immolation of Joan of Arc, administration of hemlock to Socrates, violent deaths of Abraham Lincoln and Mahatma Gandhi are God's way of neutralizing the backlog of *Karma* in this very life for clearing the way for peace and happiness (or redemption) in the next. The untimely death of young persons is also

ascribed to the misuse of the particular organ in previous life and considered as 'temporary suspension of license' by the Supreme Judge. Misery, poverty, loss and disease are likewise attributed to that cosmic law of impartial justice. Elevated souls, however, bear miseries like the labour pains of a woman, who happily endures the discomfiture in expectation of the baby to be born.

This brings us to the subject of *Tapashcharya* (Abbrevation - *Tap*). *Tap* is comparable to the process of purification of metal in a blast furnace. On performing *Tap*, sins accumulated in course of numerous cycles of previous lives, which, otherwise, would have resulted in miseries in many succeeding ones. Are neutralized in this very span of life after creating minor disturbances. In this way the path of Heaven and redemption is cleared of obstacles.

However, deliverence from sin is not the only advantage of *Tap*. On performance of *Tap* a powerful energy is generated from within. Spirituality identifies it as Divine power (*Daivi Vidyutshakti*), personal magnetism (*Atm Tej*) or the power of *Tap* (*Tapobal*). This new source of energy acts as a catalyst in activating the latent energies of innerself and develops celestial attributes. Many positive traits like alacrity, zeal, courage, patience, farsightedness, discipline and inclination towards righteousness become distinctly discernible. *Tap* is the panacea for getting rid of bad traits inherited from *Karma* in previous lives as well as retrogressive characteristics of nature and harmful

addictions. Scriptures are full of naratives of saints and demons taking recourse to *Tap* for acheiving some particular abjective by invoking spiritual powers. *Tap* is the process of churning (*Manthan*) of inner self, which, like cream from milk, brings out powerful spiritual elements from within.

Broadly speaking, *Tap* means voluntarily abstaining from indulgence in gross pleasure-giving pursuits of body, speech and mind. The kinds of *Tap* prescribed in *Gayatri Sadhana* are very efficacious. There are Twelve *Rashis* of the Sun and an equal number of '*Tapashcharya*s in *Gayatri Sadhana*'. One or more amongst these may be performed according to one's own environment, inclination and convenience. If desired, one may take up one of the following *Taps* each, in a particular month of the year. Taking up the simpler ones in the begining for shorter durations, one can, with practice, conveniently endure the more difficult ones for longer periods.

TWELVE FOLD *GAYATRI TAP*

1. *ASWAD TAP* : (Partaking of Tasteless Food)

Salt and sugar are the two main ingradients of taste in food. in absebce of either of these, the dish becomes tasteless. Generally people are accustomed to taking delicious foods. Only a spiritually awakened and detached (*Satvik*) person would like to take food devoid of salt or sugar. With progressive contentment with tasteless food,

there is commensurate enhancement in the purity (righteousness) of thoughts, words and deeds.

To begin with, this experiment should be carried out for short durations of a week, a month or a season. The befinner should not attempt it for longer periods.

2. *TITEEKCHA TAP* : (Forbearance of Natural Heat and Cold)

Wearing minimum clothes during winter (*Dhoti-Dupatta* or *kurta* in warm countries), covering oneself with light insulatory covers (e.g. a rug) in the night, using fresh water (at body temperature) instead of hot water for bath, avoiding heaters for warming constitute *Titeekcha Tap* in winter. Not using fans, chilled food and drinks and umbrellas come under *Titeekcha Tap* in summer.

3. *KARSHAN TAP* : (Total Self Dependence in Daily Routine)

Karshan Tap involves depending on one's own effort for fulfilling daily requirements of the body and enduring routine inconveniences; Rising an hour or two before sun-rise for daily routine; preparing one's own food, self-service, taking minimum help from others for personal requirements; not using leather-goods; sleeping on floor; using service plates made if natural substances (pattal, banana leaves, disposable paper plates); not using animals for conveyance; wearing cotton garments; walking instead of using a vehicle wherever possible are included in *Karshan Tap*.

4. *UPVAS:* (Fasting)

To begin with, let one of the two main meals consist of fruit-products and the other of routine cereals. The next step is to get accustomed to milk and fruit products. Those desirous of restricting their diet to milk and butter milk may partake these a number of times. During a fast one must take plenty of water even when not feeling thirsty. Deficiency of water during a fast creates constipation. Adding sugar, lemon or carvonate to water would further help in keeping fit.

5. *GAVYA KALPA TAP* : (Dependign on Cow-Products)

Cow is considered a sacred animal in India, because of the subtle physical-mental-emotional health promoting radiations emanating from its body and also for the various life-sustaining materials produced by it. taking cows out for grazing and attending to their needs was considered a noble work in ancient times.

Milk and its products like curd, buttermilk, butter oil, are found invigorating the body as well as mind. Massage with the urine of cow has proved to be helpful in curing skin diseases. It is also believed to be a blood purifying tonic. On burning cow-dung cakes a subtle energy is produced. The *Sadhak* is advised to use cow-milk products for food, cow-dung cakes for heating milk and cows-urine for massaging the body. This routine brings about a sort of metamorphosis in body-chemistry. Use of leather goods is forbidden.

6. *PRADATAVYA TAP* : (Utilization of Labour-Time-Talents-Money-Resources for Social Welfare Activities)

All assets of man in this world are products of three gifts of God i.e. body, mind and time. With appropriate utilization of these natural assets man achieves everything in life. Hence, one must express his gratitude to the Creator by donating a part of one's physical capability, intellect and time for other centered noble activities. The minimum one can do is to donate to the needy a fraction of one's earnings in cash or kind. The practice of *Tithe* amongst Christians, *Zakat* amongst Muslims and *Daan* amongst Hindus serves this very purpose. Ideally, one should make maximum contribution towards helping others and making them progressive, virtuous and spritually evolved (*Satvik*) Well-to-do peprsons may donate money for welfare activities. However, contribution of one's labour, time, intellect, wisdom, skill and cooperation are no less significant. Scriptures consider charity as the best means for making amends for earnings made by unfair means.

Donations made to an undeserving person for a wrong cause are not appropriate. Sub-human species such as cows, ants, birds are also worthy of recieving help in the form of food and water. Scriptures are full of statements in praise of chanty. The vedas decree: "May you earn with hundred hands and give by a thousand ones".

7. *NISHKASAN TAP* (Making a Confession):

Amongst the rituals for absolution (*Prayashchit*), confession is most significant. Retaining immoral thoughts and memories of sins in mind pollutes the field of mental activity. It is as harmful for mind as acute constipation is for body. Revelation of bad deeds acts like a "Spiritual enema". It cleans the mind by driving out polluted thoughts. One may similarly share his experiences if hardships miseries, ambitions and perceptions wioth trusted friends who are largehearted, have proper understanding and who copuld be depended upon to keep to themselves what has been shared with them.One should attempt seeking forgiveness for wrongdoings, making up for loss caused or Satisfying the aggrieved person in whatever way it is possible. The minimum one can do is to clear one's conscience before the Guru, priest or a trusted friend. In this context it is advisable to keep a daily record in a personal diary for a month at a time.

8. *SADHANA TAP* : (Recitation of Gayatri Mantra and Performing Gayatri Yagya)

Chanting of *Gayatri Mantra* 24 thousand times in 9 days, one lakh twenty-five thousand times in 40 day, *Gayatri Yagya*, *Gayatri Yog, Purashcharan*, worship etc. lighten the reactions of sins and enhance virtues. The semi-educated persons may recite "*Gayatri Chalisa*" everyday for elevating their spiritual status.

9. *BRAHMACHARYA TAP* : (Contience)

Abstention from sex and keeping the mind free of thoughts about sex-related things promote spiritual health. The best way to follow this practice is to keep one's thoughts focussed on noble spiritual and ethical subjects. It serves three objectives: evolution of soul, piety and conservation of spiritual energy. For *Gayatri* worshippers it is useful in all respects.

10. *CHANDRAYAN TAP* : (Regulating Meals According to the Phases of the Moon)

It is a specialized type of *Upvas* in which athe total quantity of daily intake of meals is increased and decreased according to the phases of the moon. If after long durations in other types of *Upvas* one is not careful and overeats undesirable food, there is likelihood of grave sickness. In *Chandrayan Vrat*, there is no such danger. The fast begins from the full-moon day. Thereafter each day of waning one sixteenth of the total consumption of a average meal is reduced from the preceding day's diet. In this way for two days - one moonless night and the next, no food is taken. Thereafter, in the next fortnight in reverse order, with the increasing phases of moon, the food intake is increased i.e. adding one sixteenth each day. Till on the full-moon day it is full-meal. Throughout the period of this *Tap* (i.e. full moon to full moon) a routiene of self discipline, contemplation on scriptures, company of virtuous persons, upright behaviour and *Gayatri Sadhana* Zealously followed.

It is advised to begin with a semi-*Chandrayan Vrat* of 15 days duration. In course of this latter *Tap* one eighth of food is reduced each day and there after one eighth increased daily.

11. *MAUN TAP* :(*Silence*)

Keeping silent is an effective way for conservation of personal energies. It has many advantages. There is an augmentation in the inner-strength (*Atma-bal*) and in spiritual attributes of the soul (*Daivatva*). By silence, concentration and peace of mind increases. While maintaining silence extroversion is converted into introversion which opens avenues for evolution of inner-self. Hence one should fix time for keeping silent daily or once in a week or in a month. *Maun Tap* may be followed for a few days or more at a stretch. One may choose the time and period of silence, one should spend as much time as possible in seclusion or in Contemplation.

12. *ARJAN TAP* : (Striving to Acquire ever Progressive Excellence in Wisdom, Knowledge, Skills)

Increasing one's own strength, qualification, competence, creativity and utility by studying, learning crafts, travelling, engagement in sports, music etc. is called *Arjan Tap*. As defined earlier, *Tap* is the process of voluntarily enduring the absence of comforts one is accustomed to. An industrious student too performs *Arjan Tap*, since foregoing comforts and suppressing desires he/she constantly follows in life a strict self-discipline. *Arjan*

Tap must be carried out by everyone, in some way, throughout life. During a year at least some time must be devoted to this *Tap*, so that one becomes more and more competent for greater welfare of the society.



Other Important Publications

EP 01. Revival of Satyug	Rs 4=00
EP 02. Deep Yagya	Rs 4=00
EP 05. The Astonishing Power - of Biophysical	Rs 4=00
EP 06.**Spectrum of Knowledge**	Rs 52=00
EP 07.**Gaytri Sadhana the truth & Distortions**	Rs11=00
EP 08. Refinement of Talent -I	Rs 6=00
EP 09. Refinement of Talent -II	Rs 8=00
EP 10.Elite should come forward	Rs 5=00
EP11.Human Brain Apparent Boon of the omnipotent	Rs 20=00
EP12. **Spiritual Science of Sex Elements**	Rs 8=00
EP13. **The Life beyond Death**	Rs 6=00
EP14. The Folly of the Wise	Rs 7=50
EP15. Recitation and Meditation	Rs 3=00
EP16.Problems of Today Solution for Tomorrow	Rs 4=50
EP17. The Only Solution of all our Problems	Rs 6=00
EP18. Spiritual Training of Life Adoration	Rs 6=00
EP19. Dignity of Organizational Skill	Rs 6=00
EP 20. Donation of Time	Rs 8=00
EP 21. Paranormal Achievements through Self Disipline	Rs 18=00
EP 23. **Colleagues in solitude**	Rs 20=00
EP 24. **My Life And Its Legey**	Rs 40=00
EP 25. Gayatri Chalisa	Rs 2=00
EP 26. Gayatri-the Omnipotent Primordial Power	Rs 15=00
EP 27. **The Integrated Science of Yagya**	Rs 5=00
EP 28. **What Am I?**	Rs 5=00
EP 29. **Super Science Of Gayatri**	Rs 45=00
EP 30. The Great Moments Of Change	Rs 5=00
EP 31. **Gayatri Sadhna Why & How**	Rs 6=00
EP 32. Reviving the Vedic Culture of Yagay	Rs 6=00
EP34. The Glory of Human Life	Rs 6=00

EP36.	The Summum Bonum of Human Life	Rs 10=00
EP37.	Karmakand Bhaskar	Rs 50=00
EP39.	**Sleep Dream & Spiritual,Reflections**	Rs 64=00
EP40.	**Extrasensory Potentials of the Mind**	Rs 58=00
EP41.	Gayatri - a Unique Solutions for All Problems	Rs 2=00
EP42.	The Demand of the Times	Rs 2=00
EP43.	The Secreat of a Healthy Life	Rs 2=00
EP44.	Mental Balance	Rs 2=00
EP45.	The Science of Mantra	Rs 2=00
EP47.	Loose not Your Heart	Rs 5=00
EP49.	Awake O' Talented	Rs 5=00
EP50.	Listen to Mahakal's Call	Rs 5=00
EP51.	Retuals Why & How	Rs 5=00
EP52.	**Eternity of Sound and the Science of Mantras**	Rs 15=00
EP 53.	Twenty-First Century the Dawn of the Era of Divine Descent on Earth	Rs 6=00
EP 54.	**Hamsa Yoga: The Elixir of Self-Realization (Soham Sadhana)**	Rs 12=00
EP 55.	**The Absolute Law of Karma**	Rs 12=00
EP 56.	**The Process of Gayatri Yagna**	Rs 6=00



About the Au...

Shriram Sharma Acharya, a pioneer of spiritual renaissance was born on 20th September 1911, in Anwalkheda, Agra District. He scrupulously carried out the biddings of his Guru, a great Himalayan Yogi, when he was fifteen years of age.

He took part in the struggle for independence as a volunteer, went to jail a number of times and embarked upon the task of social and moral upliftment through spiritual means in 1935 with the blessings of Mahatma Gandhi.

A sage, a visionary and a reformer, the Acharya initiated Yug Nirman Yojna, a mass movement for transformation of Era, lived a disciplined life of devout austerity, visited the Himalayas several times and attained spiritual eminence.

The Gayatri Pariwar fraternity, Shantikunj Ashram – an academy for moral and spiritual awakening, Brahamvarchas Research Institute – which strives to synthesize science with spirituality and over 4000 social reform centres (Shaktipeeths) are his greatest contributions to the modern world.

He wrote commentary on entire Vedic Vangmaya and accomplished a feat of writing more than 3200 books on all aspects of life.

The Acharya, Great devotee of Gayatri lived an ideal life for 80 years and voluntarily shed his physical sheath on Gayatri Jayanti, 2nd June 1990.

